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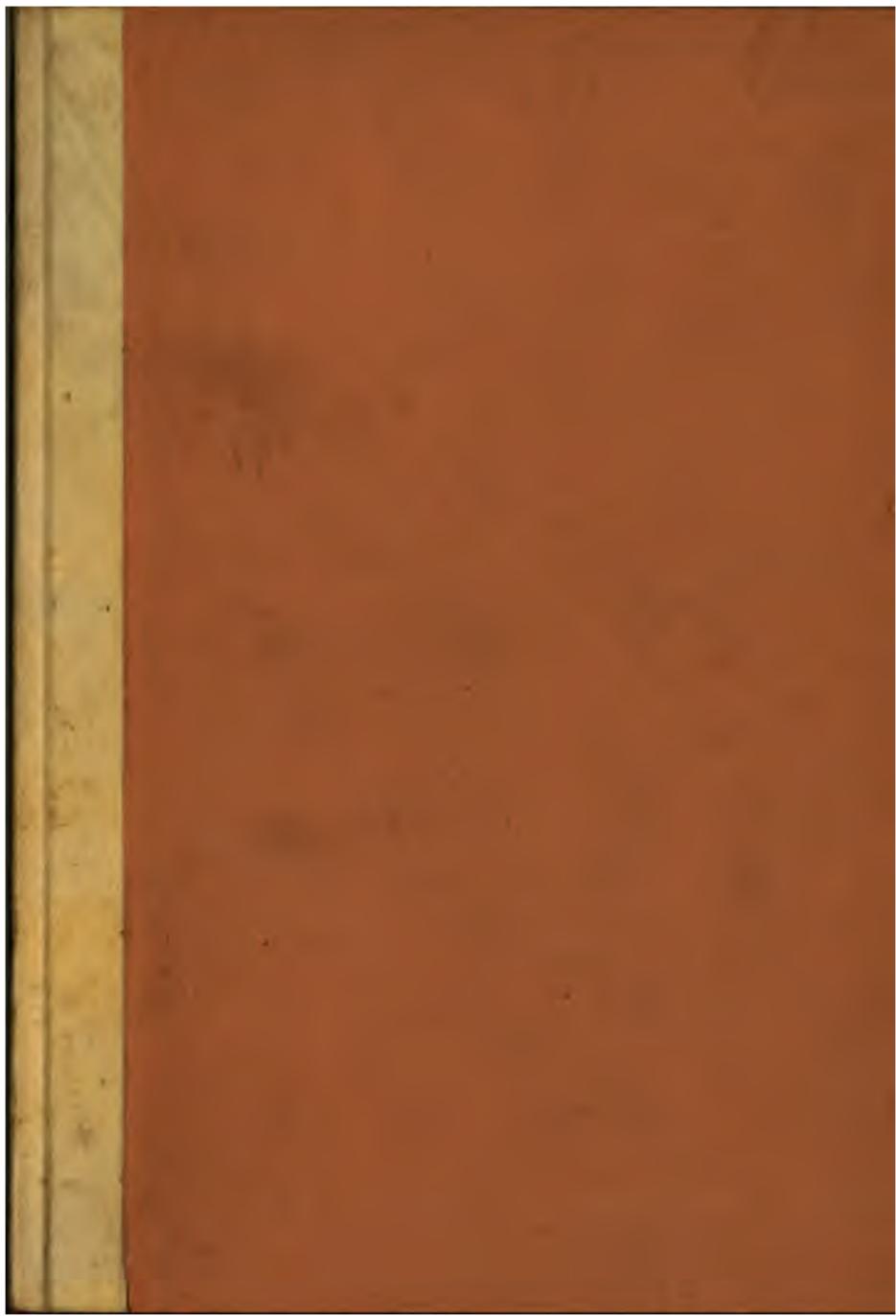
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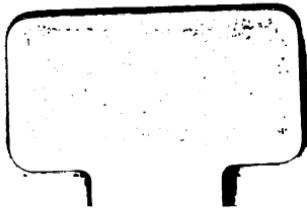
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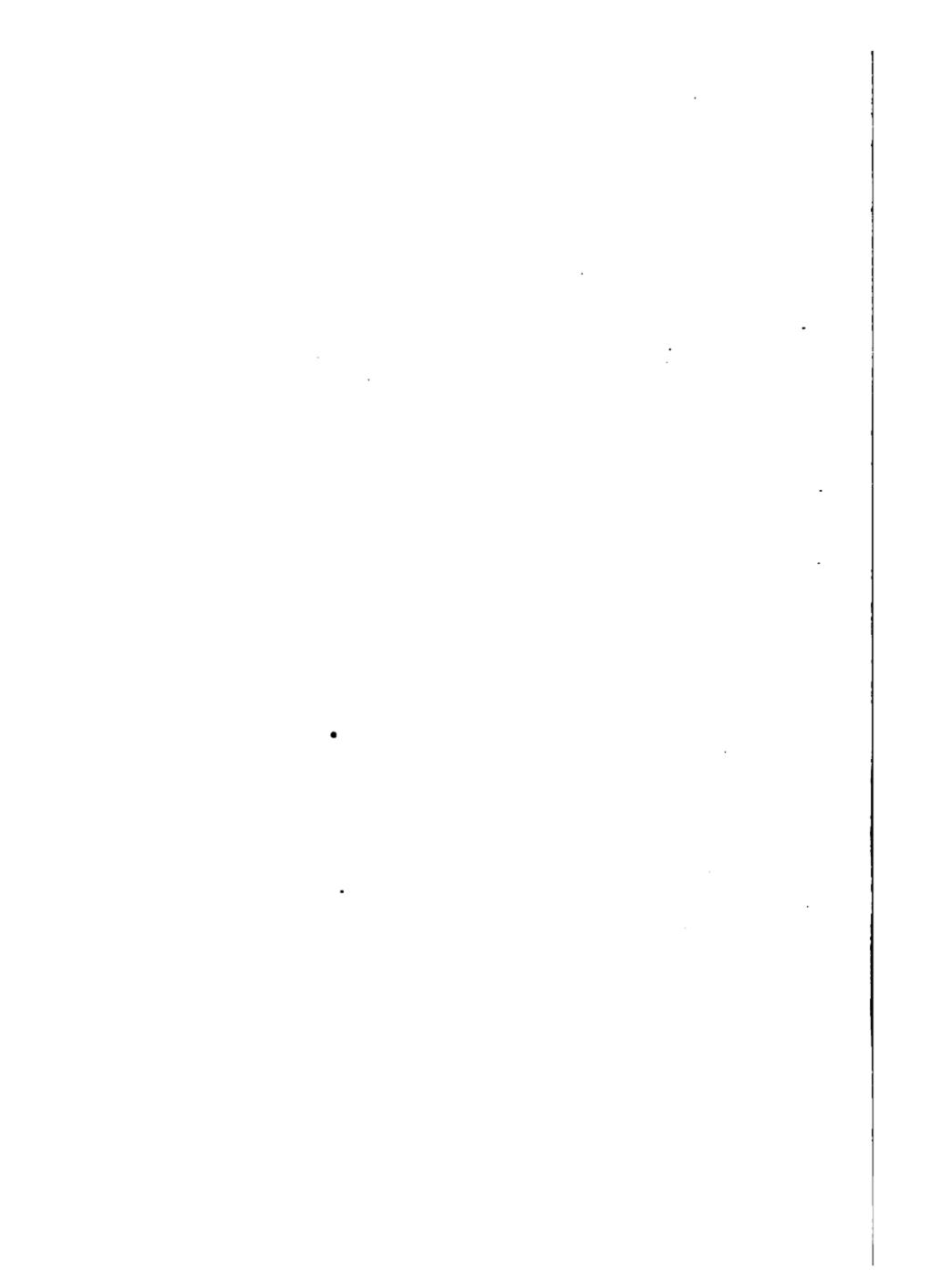
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# NOTES

*DESIGNED TO ILLUSTRATE SOME WORDS AND  
EXPRESSIONS IN THE GREEK TESTAMENT  
BY A REFERENCE TO THE SEPTUAGINT  
AND THE HEBREW SCRIPTURES*

*With a few Words of Preface*

SUGGESTED FOR THE MOST PART BY A PERUSAL  
OF THE REVISED VERSION

BY

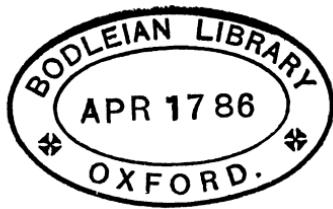
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PRECENTOR OF LLANDAFF; VICAR OF PENMARK, GLAMORGAN; AND RURAL DEAN

RIVINGTONS  
WATERLOO PLACE, LONDON

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## P R E F A C E.

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“A CITY that is set on a hill cannot be hid.” It would be difficult to name any subject to which, if we may borrow them without any irreverence, the above divine words could more suitably be applied, than to a Revision of our Authorized Version of the Holy Scriptures. The New Testament, of which we have now before us the Revised Version, has been in use, as a whole, among all English-speaking peoples for nearly three hundred years. A very great portion of it in all material points, and in some passages the rendering of which involved considerable critical discernment, has stood as we have it in the Authorized Version for a much longer period than that which has been named. It is computed that at this time the Authorized Version is the Word of God to as many as ninety millions of souls.

No words can exaggerate the amount of interest with which any alterations in a possession of such vast importance, and in which so many human

beings have a share, must be viewed by those whose religious belief or cherished religious sentiments may be affected by such alterations. No wonder, therefore, that the work of the Revisers has been acutely examined and severely criticized, and called forth comments of various character, expressive of the opinions of those who, having examined it with more or less of ability and impartiality, have thought fit to impart to the public the results of their observations.

It has been happily remarked by one who, while he has criticized the work with no unsparing hand, has displayed in his treatment of it ability and scholarship of the highest order, and a holy jealousy of needless change in that which is so deeply and so justly held in veneration, that “it must be candidly admitted that, where in our judgment the Revisionists have erred, they have never had the misfortune seriously to obscure a single feature of divine truth.”\*

But it is a very grave consideration that in this age of increased facilities for critical research and enlarged opportunities of learning, a revision of any portion of our translation of the Scriptures should fall short of that which has preceded it in any feature which would render it less acceptable to the learned, or to the mass of readers who have come to venerate the translation so long in use

\* “Quarterly Review,” No. 305, January, 1882, page 63.

among us, as the standard and bulwark of their language, no less than their rule of faith and their guide to eternal life.

The writer of the following notes has endeavoured to confine his remarks as nearly as possible to a single point. From the first time that a copy of the Revised Version fell under his eye, instances of deviation from the Authorized Version presented themselves, which, in his view, led to the conclusion that the peculiar character of the language in which the Evangelists and Apostles had committed their inspired thoughts to writing had in these instances been lost sight of or disregarded.

Familiar as were those holy men with the Septuagint Version, and some of them with the Hebrew of the Old Testament, the idiom of which pervades the former work, they naturally followed those examples in the structure of their language, and in the particular signification of the words which they employed.

The Greek of the New Testament must be read by the light of the older Covenant in its forms of expression, as well as in its doctrinal bearing on the subjects in which our highest interests are involved.

Let the writer be pardoned if he introduces here a few words from a lexicographer whose invaluable work has laid under the deepest obligation all who, either from a sense of professional responsibility,

or a love of sacred learning, desire to attain to a competent knowledge of the New Testament in the original language :—

“ Quia autem Scriptores N. T. ut jam constat inter omnes rei peritos, in conscribendis libris suis usi sunt non linguâ Græcâ purâ illâ atque Atticâ, sed dialecto, Christi et apostolorum ætate, vulgari ac receptâ, Macedonica atque Alexandrinâ, totusque orationis Evangelistarum et Apostolorum character linguam redolet Hebraicam, et multa etiam in eorum libros e V. T. translata reperiuntur; cum proposuissem mihi, quâvis oblatâ occasione, docere, quibus interpretatio formulæ loquendi et vocis cuiusque confirmetur et stabiliatur rationibus, diligenter orationem N. T. cum lingua Hebraicæ monumentis antiquissimis et versionibus Græcis Veteris Testamenti omnibus ita contuli, ut ubique fere voces Hebraicas notarem, quibus Græcæ in N. T. et interpretum Græcorum V. T. libris respondent, et loca textus Hebraici et Græci afferrem idonea, ut statim intelligerent lectores cur voces et formulæ loquendi haud paucæ in N. T. vim habeant novam et Græcis inauditam.” *Præfat. ad Lexicon. Joh. Fr. Schleusner.*

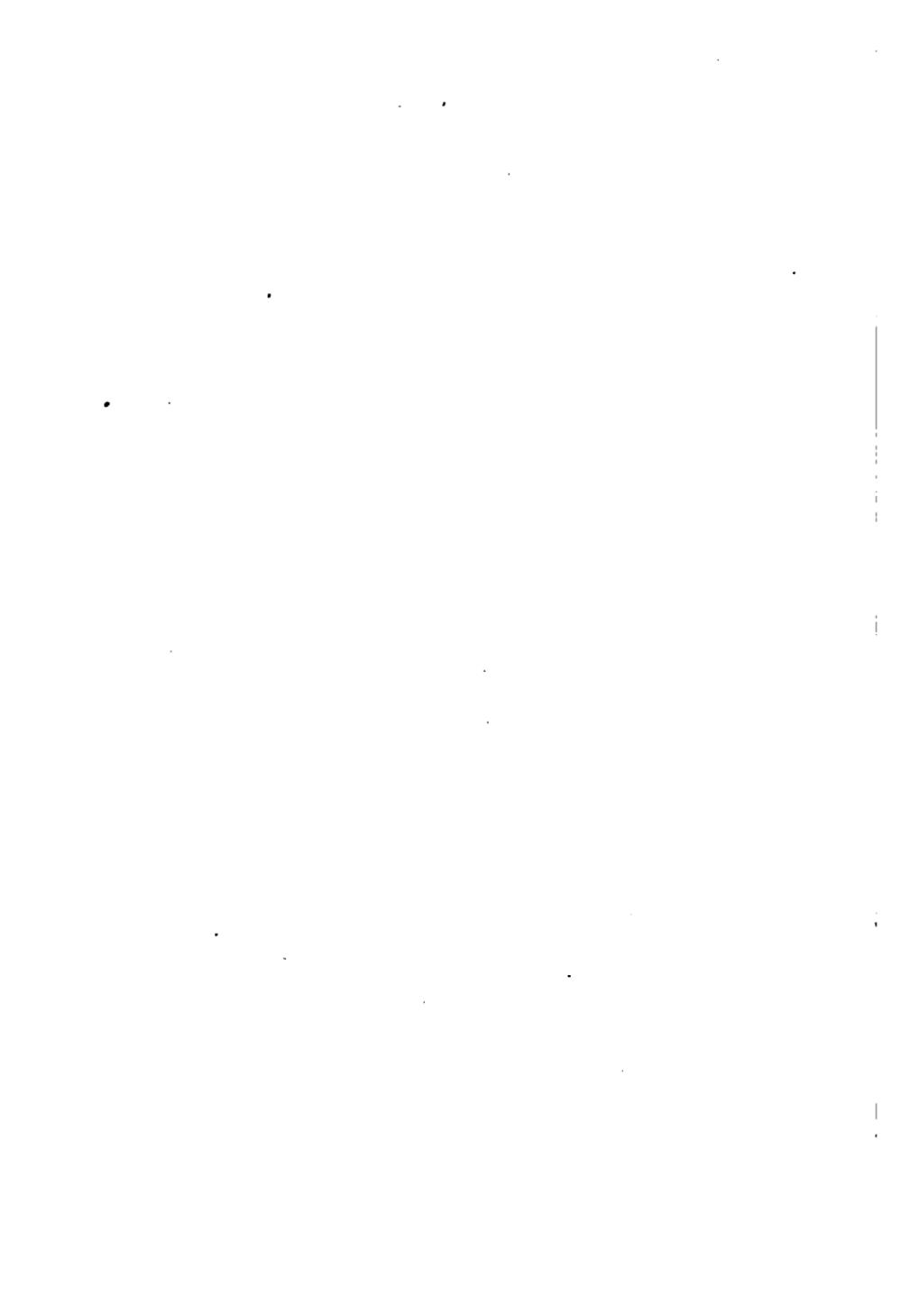
The obvious good sense and justice of what is here written all scholars will admit. If, therefore, it should appear that in any of those verbal alterations which have been made in the course of the revision, a due regard has not been had to what

ought so evidently to have been present throughout to the minds of those engaged in the work, to call attention to such points may haply be an effort from which some good fruit shall grow.

The writer has avoided meddling with the selection of readings, except so far as the internal evidence arising from the relation of the language of the New Testament to that of the Old tempted him to do so.

PENMARK VICARAGE,

*June, 1882.*



## NOTES, &c.

### I.

*Matt. iv. 15. πέραν τοῦ Ἰορδάνου.*

Translated everywhere in the New Testament, “beyond Jordan.”

It is obvious that to Isaiah, who prophesied in Palestine, Galilee and the land toward the sea could not be beyond Jordan, geographically speaking. “πέραν τοῦ Ἰορδάνου” means “the country beside Jordan.” The sacred writers use this expression in speaking of the country on either side of Jordan, without reference to their own situation at the time of so speaking.

Moses (Numb. xxxv. 14), allotting the cities of refuge, says, “Ye shall give three cities on this side Jordan (πέραν τοῦ Ἰορδάνου), and three cities ye shall give in the land of Canaan.” πέραν τοῦ Ἰορδάνου is the land on the same side with the speaker. Again Joshua (i. 15), while east of Jordan, promises to the two and a half tribes the land on this side Jordan toward the sun-rising (*rò πέραν τοῦ Ἰορδάνου επ' ἀνατολῶν ἥλιου*); and again (xii. 7), speaking of the land on the other side, where he then was, he says, “on this side Jordan on the

west" (*πέραν τοῦ Ἰορδάνου παρὰ θάλασσαν*). See this well explained in Mr. Warrington's "When was the Pentateuch Written?" published by the Christian Evidence Committee of the Society for Promoting Christian Knowledge.

This expression *πέραν τοῦ Ἰορδάνου* has been noticed here, because it occurs very frequently in the Gospels, and must not be confounded with *εἰς τὸ πέραν*, which means the other side of the sea of Galilee, and is always, or nearly so, mentioned in connexion with a boat or ship (e.g. Mark iv. 35; v. 1, 21). For want of observing this distinction, a difficulty has arisen, inasmuch as it has been supposed that when our Lord passed (Mark x. 1) from Galilee to the neighbourhood of Jerusalem (*εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου*), he must have crossed the Jordan into Peræa and re-crossed it.

The Revisers have adopted a reading which has *καὶ* for *διὰ τοῦ*. It seems doubtful whether that reading may not have been first introduced owing to the above misconception as to the meaning of *πέραν τοῦ Ἰορδάνου*.

## II.

*Matt. viii. 19. εἰς γραμματεὺς.*

A. V. "a certain scribe." R. V. "a scribe."  
*εἰς* here stands for the indefinite pronoun *τις*, or

the indefinite article, each of which is represented in Hebrew by the numerical adjective **אֶחָד**, “one.” So the Evangelist, writing in the idiom of that language, has *εἰς*; where in ordinary Greek the substantive would have stood alone, or would have been followed by the indefinite pronoun. The LXX. have innumerable instances of this usage. Thus (1 Kings xxi. 13): *προφήτης εἰς* for **נְבִיא אֶחָד**, and (xxi. 35) *ἄνθρωπος εἰς* for **צַדִּיק שָׁמָן**. At Esther iii. 8, **כַּי** **אֶחָד** is rendered by the LXX. *ἔθνος* simply, the translator passing over the indefinite article as sufficiently represented in the Greek language by the substantive alone, though the translators in our A. V. have expressed it “a certain people.” In Rev. viii. 13 and xix. 17, we have *ἐνὸς ἀετοῦ* and *ἐνα ἄγγελον* rightly rendered respectively “an eagle” and “an angel.”

The Revisers seem, therefore, to have made an unnecessary alteration in writing “a scribe” for “a certain scribe.”

But the introduction of the word “one” in the margin, in all cases where the numeral *εἰς* has been used in the sense above described, can hardly be considered less than a mistranslation, for it certainly means not “one” in the numerical sense, but “a” or “an.” \*

\* The substance of this note, and of XVIII. and XXX., was printed in the “Guardian” Newspaper of December 14th, 1881.

## III.

*Matt. xiv. 8. προβιβασθεῖσα.*

A. V. “being before instructed.”

R. V. “being put forward.”

See Exod. xxxv. 34, לְהוֹרּוֹת, LXX. προβιβάσαι,  
A. V. “to teach;” and Deut. vi. 7, מִנְנָתֶן, LXX.  
προβιβάσεις, A. V. “thou shalt teach them diligently.” For confirmation of this sense of προβι-  
βασθεῖσα, see Mark vi. 24, 25.

## IV.

*Matt. xxii. 44.*

A. V. “till I make Thine enemies Thy footstool.”

R. V. “till I put Thine enemies under Thy feet.”  
ὑποπόδιον, not ὑκόκατω, agrees with the LXX.

## V.

*Mark iii. 29. ἔνοχός ἐστιν αἰώνιον κρίσεως.*

A. V. “is in danger of eternal damnation.”

R. V. “is guilty of an eternal sin.”

A. V. κρίσεως. R. V. ἀμαρτήματος.

Supposing ἀμαρτήματος to be the true reading, ἀμαρτήμα or ἀμαρτία means the punishment of sin, as well as sin itself. See Zech. xiv. 19, where ἀμαρτία (LXX.) is translated “punishment.” Hebr. הַמִּנְפָּתָח, “stroke” or “plague.” See also, for “λαβεῖν ἀμαρτίαν,” Lev. v. 1, 17; Numb. ix. 13; xviii. 22.

Is not the rendering of the A. V. more just, as well as more intelligible, than the R. V.? See Bishop of Lincoln’s note on Mark iii. 29.

## VI.

*Mark vi. 2. καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται.*

A. V. “that even such mighty works are wrought by His hands ?”

The Revised Version has in the text *γινόμεναι* for *γίνονται*, and renders it, “and (what mean) such mighty works wrought by His hands ?” The interpolation of the words “what mean” is objectionable.

1st. It is unnecessary. The *καὶ* is the difficulty. But this should be rendered as in the A. V., “that even such mighty,” &c., and as the same translators have rendered *καὶ* in Joel iii. 8, וְהִלְדָה מִכּרו בֵין וַיְשֹׁטו, LXX. *καὶ τὰ κοράσια ἐπώλουν ἀντὶ τοῦ οἴνου καὶ ἔπινον.* Angl. A. V. “and sold a girl for wine that they might drink.”

2nd. The interpolation of these words obliterates the line of thought which seems to have prevailed in the minds of the inquirers, impressed, as we may reasonably suppose, by such passages in the Old Testament as attribute all wonderful works to the *wisdom* of the Almighty, e.g. “Who by His excellent *wisdom* made the heavens,” Ps. cxxxvi. So here, “what *wisdom*, &c., that even such mighty works are wrought by His hands ?”

## VII.

*Mark viii. 3. τινὲς γὰρ αὐτῶν μακρόθεν ἤκαστοι.*

A. V. “for divers of them came from far.”

R. V. *καὶ τινὲς*, “and some,” &c.

Admitting *καὶ τινὲς* to be the genuine reading, the sense requires “for” or “because,” not “and.” And there is abundant precedent for rendering *καὶ* in this way. At Gen. xx. 3 we have in the LXX. δὲ, and Gen. xxii. 12 *καὶ*, each representing the Hebrew particle ל, rendered as below:—

δὲ, “*for she is a man’s wife.*”

καὶ, “*seeing thou hast not withheld thy son.*”

## VIII.

*Mark viii. 27 and 29. τίνα με λέγουσιν οἱ ἄνθρωποι εἰναι.*

R. V. “Who do men say that I am?”

Perfectly right; but it may be pardonable to suggest that “Whom do men affirm me to be?” would have been better, because it would have spared the exposure of an error in grammar in the A. V., as well as being a closer rendering of the Greek.

## IX.

*Mark ix. 5. καὶ ποιήσωμεν.*

This *καὶ* would be better rendered “wherefore” or “therefore let us make,” &c. See Isa. v. 25, “*καὶ*,” “Therefore is the anger of the Lord kindled,” &c.; and Jer. xliv. 23, (LXX.) li. 23, “*καὶ*,” “Therefore this evil is happened unto you.” In both these passages *καὶ* represents the Hebrew adverb *לְכָל*, “therefore.”

## X.

*Luke i. 17. ἀπειθεῖς ἐν φρονήσει δικαίων.*

A. V. “the disobedient to the wisdom of the just.”

R. V. “the disobedient (to walk) in the wisdom of the just.”

The sense of the preposition *ἐν* has been misapprehended here, and hence the interpolation of the words “to walk.” *ἐν* here answers to בְּ in Judg. vi. 35, *ἐν Ασέρ καὶ ἐν Ζαβουλῶν*, “to Aser and to Zabulon;” and in Hos. xii. 6, *וְאַתָּה בְּאֶלְיָזֶר תִשׁׁוב וְאַתָּה σὺ ἐν Θεῷ σου ἐπιστρέψεις*, “Wherefore turn thou to thy God.”

## XI.

*Luke i. 37. ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ἥημα.*

A. V. “For with God nothing shall be impossible.”

R. V. *παρὰ τοῦ Θεοῦ*. “For no word from God shall be void of power.”

There is a strong probability, from internal evidence, in favour of *τῷ Θεῷ*. *חִילָא מֵיהוּה דְּבָרָם*, *μὴ ἀδυνατήσει παρὰ τῷ Θεῷ ρήμα*; Gen. xviii. 14. *ρῆμα* answers to *דְּבָרָם*, which means not only “word,” but “matter” or “event.” “Is any thing too hard for the Lord?” The thing referred to is Sarah’s child-bearing, a matter in God’s power, or with God, not a word proceeding from Him.

## XII.

*Luke* vii. 47. *ἀφέωνται αἱ ἀμαρτίαι αἱ πολλαὶ, ὅτι ἡγάπησε πολύ.*

“Her sins, which are many, are forgiven; for she loved much.”

What will be said here applies to the A. V. and to the R. V. equally.

The sense conveyed to the average English reader would be that the forgiveness of sins was the reward of love. And though, probably, no one commenting on this text who repudiated the doctrine that justification is the reward of human merit, would fail to explain that the love is the consequence, and not the cause, of forgiveness, it may remove some difficulty to show, if possible, that the word *ὅτι* ought to be translated “therefore.” The Hebrew word for *ὅτι* would be *כִּי*. The Lexicons say for *כִּי*, among other meanings, *igitur, ideo, idcirco*. It is rendered by the LXX., Gen. xxii. 17, *η μὴν*; 1 Sam. ii. 25,

ὅτι; Jer. iv. 18, ὅτι twice;\* Psalm cxxvi. 10, διὸ : ἐπίστευσα διὸ ἐλάλησα, “I believed, therefore I spoke.” Eminent scholars have remarked that in the second of these instances כי should be translated “therefore.” The place refers to Eli’s immoral sons. בַּיִת יְהוָה לְהַמִּתְמָמָם בְּיַד קָרְבָּן διαφθεῖραι αὐτούς.

The attentive reader, if he refers to these examples, will perceive that in all of them that which follows the connecting particle is the consequence of what is stated in the foregoing clause or sentence. By translating ὅτι ἡγάπησε πολύ, “therefore she loved much,” the application of the parable to the case which it illustrates is brought out. Forgiveness of a large debt brought greater love in proportion. Forgiveness of many sins brought much love. For further explanation of this sense of ὅτι, see Liddell and Scott, under ὅτι, B. 2. ὅτι τοι νόος ἔστιν ἀπηνής, “therefore is thy mind ruthless.”—Hom. Il. xvi. 35, and xxiii. 484.

### XIII.

*Luke* xiii. 49. πῦρ ἥλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἦδη ἀνήφθη.

It has been thought by some that there is good reason for rendering εἰ in this place “Behold!” At Gen. iv. 14 the LXX. have εἰ ἐκβάλλεις με σήμερον, “Behold! thou hast driven me out this

\* In this passage the A. V. renders ὅτι, “because,” but “therefore” is evidently demanded by the context.

day," &c. At Gen. **xxxix.** 8, *εἰ ὁ Κύριος οὐ γινώσκει,* "Behold! my master wotteth not," &c. Job, at iv. 18, *εἰ κατὰ παιδῶν αὐτοῦ οὐ πιστεύει,* "Behold! He put no trust in His servants." In all these places *εἰ* stands for **Ἐ** in the Hebrew, *Ecce!*

Our Lord having made the astounding declaration, *πῦρ ἥλθον βαλεῖν*, proceeds to explain Himself. *τί θέλω*, "what would I say?" (Acts ii. 12, *τί θέλει τοῦτο*), "Behold! it is already kindled." He then hints at His forthcoming baptism of blood, which will display the fire of men's malignity and cruelty. Then He foretells the fiery divisions which will rend households and families asunder, not as the design, but the inevitable consequence of the progress of His doctrine.

#### XIV.

*Acts ii. 6. γενομένης δὲ τῆς φωνῆς ταύτης.*

A. V. "Now when this was noised abroad."

R. V. "And when this sound was heard."

Is not the Authorized Version right in taking *φωνή* for the report of the event, rather than the actual sound from heaven heard by the Apostles? See LXX., Gen. xlvi. 16, "*διεβοήθη ἡ φωνὴ* (*λύρ*) *εἰς τὸν οἶκον Φαραὼ,*" and Jer. l. (LXX., xxvii.) 46, "*ἀπὸ φωνῆς ἀλώσεως Βαβυλώνος.*"

## XV.

*Acts* ii. 25. προωρώμην τὸν Κύριον ἐνώπιόν μου.

A. V. "I foresaw the Lord always before my face;" or, "I have set the Lord always before me."

R. V. "I beheld the Lord always before my face."

The translation as given in Ps. xvi. 8 in the A. V. is the most correct. The Hebrew is שִׁוִּיתִי יְהוָה לִנְדִּי תָמֵד, "I have set the Lord before me always." See also Ps. cxix. 30, where the same Hebrew word שִׁוִּיתִי is translated by the LXX. οὐκ ἐπελαθόμην.

## XVI.

*Acts* ii. 27. οὐδὲ δώσεις τὸν ὅσιόν σου.

A. V. "neither wilt thou suffer thine holy one."

R. V. "neither wilt thou give," &c.

The Hebrew verb נַתֵּן is rendered by the LXX., at Gen. xx. 6, ἀφῆκα, English, "I suffered," and at Exod. xii. 23, ἀφήσει, "will suffer." Therefore it seems quite needless to have departed from the familiar rendering.

## XVII.

*Acts* iii. 13. A. V. δν ὑμεῖς παρεδώκατε καὶ ἡρυήσασθε αὐτὸν. R. V. δν ὑμεῖς μὲν παρεδώκατε καὶ ἡρυήσασθε.

It may be presumed that the reading which contained the personal pronoun αὐτὸν, omitted here by the Revisers, is the correct one, as this is a Hebrew form; the relative not containing within it the personal pronoun, as it does in pure Greek.

## XVIII.

*Acts v. 24.*

We have here in the text, which is followed in the A. V., ὁ τε ἵερεὺς καὶ ὁ στρατηγὸς τοῦ ἵεροῦ καὶ οἱ ἀρχιερεῖς, “the high priest and the captain of the temple and the chief priests.” In the text of the R. V., ὁ τε ἵερεὺς is omitted. It may be conjectured that a copyist who was not aware that in the Hebrew and in the Septuagint יְהוָה, and its equivalent ὁ ἵερεὺς, stand for the high priest, the priest, κατ’ ἐξοχήν, would be puzzled at finding ὁ ἵερεὺς placed as it were above the other ranks of the priesthood, and this would account for his treating the first noun as an interpolation. But it can hardly be thought that a word would have been wantonly interpolated which would only present a difficulty to one not versed in Hebrew and the Greek of the Septuagint, and in the absence of which the passage would be perfectly clear to readers or copyists of any class.

## XIX.

*Acts vii. 45. ἐν τῇ κατασχέσει τῶν ἔθνων.*

A. V. “into the possession of the Gentiles.”

R. V. “when they entered on the possession of the nations.”

*κατάσχεσις, possessio, perpetua habitatio.* It refers not to the act of occupying, but to the land as a habitation. See LXX., Gen. xvii. 8, Num. xxxii. 5, and other places. For *ἐν* in the sense of “to” or “into,” see note on Luke i. 17.

## XX.

*Acts* xiii. 2. Ἀφορίσατε δή μοι.

“separate me now.”

δὴ for ἤδη. See Job vi. 3, הַלְעָה. δὴ, LXX.

## XXI.

*Acts* xiii. 34. δώσω ὑμῖν τὰ δόσια Δαβὶδ τὰ πίστα.

A. V. “I will give you the sure mercies of David.”

R. V. “I will give you the holy (and) sure (blessings) of David.”

A quotation from Isa. lv. 3. Heb. חִסְדֵי דָוד—חִסְדָתָן, *benignitas, beneficium*. τὸ δόσιον, *beneficium*. Schleus. The substantive חִסְדֵי plural, in construction with דָוד. The adjective הנאמנים agreeing with the former substantive.

The reference is to the promise, 2 Sam. vii. 15, τὸ δὲ ἔλεος μου οὐκ ἀποστήσω ἀπ' αὐτοῦ. The same promise is referred to in Solomon's prayer, 2 Chron. vi. 42, μνήσθητι τὰ ἐλέη Δαβὶδ τοῦ δουλοῦ σου. τὰ ἐλέη for חִסְדָתָן, *beneficia*. Can there be a doubt that in the A. V. this is rightly translated the “mercies”—τὰ πίστα, “the sure mercies of David”? But in the R. V. we have the substantive חִסְדֵי taken as an adjective, and a conjunction “and,” and the noun “blessings” interpolated.

## XXII.

*Acts* xvii. 27. A. V. ζητεῖν τὸν Κύριον εἰ ἄρα γε—εὑροιεν. R. V. ζητεῖν τὸν Θεόν, &c.

If any weight is to be allowed to internal evi-

dence, Κύριον should be the reading here. For is it not morally certain that St. Paul had in his mind Isa. lv. 6, “Ζητήσατε τὸν Κύριον καὶ ἐν τῷ εὐρίσκειν αὐτὸν ἐπικαλέσασθε”?

### XXIII.

*Acts xxiii. 3.*

R. V. “and sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?”

The former *and* substituted for *for* in the A. V.

It is impossible not to be struck with the bad effect of this repetition. *καὶ* cannot uniformly be rendered “and.” It answers to the Hebrew *וְ*, which in rendering into English must be variously expressed, so as to fall in with the drift of the argument or the sentence where it occurs. See Parkhurst under *וְ*.

### XXIV.

*Rom. ii. 17. οὐδε.*

A. V. “Behold.” R. V. *εἰ δὲ*, “But if.”

Supposing *εἰ δὲ* to be the true reading, might it not be rendered “now behold”? See remarks on this sense of *εἰ* in the Septuagint, in note on Luke xii. 49.

### XXV.

1 *Cor. v. 13.* A. V. *καὶ ἔξαρεῖτε.* R. V. *ἔξάρετε.*

The verb preceded by *καὶ*, construed “wherefore,” seems a better reading. The context requires the adverb. See note on Mark ix. 5.

## XXVI.

1 Cor. xv. 44. A. V. ἔστι σῶμα ψυχικόν. R. V. εἰ  
ἔστι σῶμα ψυχικόν.

If this latter reading be preferred, should not εἰ be rendered “Behold”? See note on Luke xii. 49.

## XXVII.

2 Cor. ix. 13. ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν.

A. V. “for your professed subjection.”

R. V. “for the obedience of your confession.”

It is submitted that here, in the revised translation, the sense is obscured to an English reader by adhering to the idiomatic Hebrew construction. “Avowed obedience” or “professed subjection” give the Apostle’s meaning more clearly than “obedience of confession.”

## XXVIII.

Gal. ii. 16. ἐὰν μὴ.

A. V. “but by.”

R. V. “save through,” text; “but only,” marg.

The able argument of the Bishop of Llandaff, given to the public in “The Guardian,” is strongly in favour of giving the preference to the rendering in the A. V. ἐὰν μὴ is equivalent to נִלְמָנָה, and has an exceptive or an adversative sense, as may be determined by the context or the views of the

writer, as elsewhere expressed. Now by St. Paul (Rom. iii. 29), faith and works, as a ground of justification, are diametrically opposed, as the two alternatives named in Gen. xxiv. 37, 38. Therefore ἀλλά, given in one case, determines the sense in the other to be adversative (see LXX. at Gen. xxiv. 38). Hence it were best that "but" should have remained in the text.

## XXIX.

1 *Thess. ii. 13.* παραλαβόντες λόγουν ἀκοής παρ' ήμῶν τοῦ Θεοῦ.

A. V. "when ye received the word of God which ye heard of us."

R. V. "when ye received from us the word of the message (even the word) of God."

The rendering of the R. V. ignores the Hebrew idiom here.

We have two substantives in construction, instead of a substantive with an adjective or participle; the "word of hearing" for the "word heard." παρ' ήμῶν should be connected with ἀκοής, not with παραλαβόντες.

"Verbum ex nobis auditum." The A. V., besides conveying more accurately the writer's line of thought, has no need of the words "(even the word)" interpolated.

## XXX.

*Heb. x. 21. καὶ ἵερα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ.*

A. V. "And having an high priest over the house of God."

R. V. "And having a great priest," &c.

*ἱερά μέγαν* might elsewhere properly be rendered a *great* priest. But in the Septuagint the official and constantly recurring title of the highest functionary of the Jewish ritual is ὁ *ἱερεὺς ὁ μέγας*. And hence it must reasonably be concluded that a writer who used the Septuagint as his familiar guide to the contents of the Old Testament would, by connecting the epithet *μέγας* with *ἱερεὺς*, point to that priest, or *ἱερεὺς*, to whom that epithet technically and officially belonged. It would appear, therefore, that the above alteration throws into shade the pointed reference to our Lord as the antitype of the Levitical High Priest, in which character His offices as our atoning Saviour and Intercessor are most emphatically illustrated.

## XXXI.

*Heb. x. 38.*

A. V. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

R. V. "But my righteous one shall live by faith: and if he shrink, my soul hath no pleasure in him."

It appears from the word ὑποστείληται that the writer quoted from the Septuagint. Now the Hebrew runs, “The just one shall live by his faith,” תִּזְמַר בָּאָמֵנָת צַדִּיק, Hab. ii. 4; the Septuagint, ὁ δὲ δίκαιος ἐκ πιστεώς μου ζήσεται. There is no authority from either for “*my* righteous one.” The inference would be that the reading adopted in the R. V. is not correct.

### XXXII.

*Heb.* xi. 40. τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προ-  
βλεψαμένου.

A. V. “God having provided some better thing for us.”

R. V. “God having provided some better thing concerning us.”

The preposition here having been restored to its right signification, the improvement would have been more complete if “foreseen” had been put into the text rather than in the margin.

προβλέπει for פָּנָא; see Ps. xxxvii. 13, “He seeth that his day is coming.”

### XXXIII.

*Heb.* xiii. 6.

A. V. “I will not fear what man shall do unto me.”

R. V. “I will not fear: what shall man do unto me?”

LXX., Psalm cxvii. 6, οὐ φοβηθήσομαι τί ποιήσει  
μοι ἄνθρωπος.

Out of three places in which this sentence occurs in the Psalms, one only in the English version has the pointing adopted here by the Revisers. The Septuagint in all stands as written above. The change seems difficult to be accounted for.

#### XXXIV.

##### 2 Pet. i. 5.

A. V. “add to your faith virtue,” &c.

R. V. “in your faith supply virtue,” &c.

On comparing the Revised Version with the Authorized here, every one must be struck with the uncouthness of the former rendering, and with its inferiority to the latter in regard of perspicuity. But is the alteration justifiable on grounds of accuracy and faithfulness? 1. Let the reader be referred to the note on Luke i. 17, as to **וְ** in the Hebrew, rendered **ἐν** by the LXX., and signifying motion or acquisition. 2. To the Homeric phrases, **πίπτειν ἐν κονίησι**, “to fall *to* the dust,” and **ἐν στῆθεσσι βάλλειν μένος**, “to infuse spirit *into* breasts” (see Liddell and Scott, under **ἐν**, i. 10). Also 3. To the verb **ἐπιχορηγέω**, “to supply *besides*” (Liddell and Scott), and its cognates, implying addition to something already provided.

## XXXV.

2 Pet. i. 19.

R. V. "We have the word of prophecy *made* more sure."

There seem to be strong objections to the introduction of the word *made*. 1. *βέβαιος* is what is sure in itself, more than *πιστός*, "what one may believe." The word of prophecy, which is God's word, cannot be made more sure. 2. The comparison here is not between the greater credibility of the word of prophecy at one time than at another; but between the testimony of the Apostles as to the exaltation and the future coming of Christ, from the manifestation which was made to them in the holy mount, and the testimony of God in prophecy to the matters of faith and holy hope. The testimony of God being more sure than any testimony of man.

N.B.—See Discourse I. of Sherlock's "Discourses on Prophecy," where this interesting text is discussed at large, and in the most lucid manner.

## XXXVI.

1 John iii. 19, 20. A. V. καὶ ἐν τούτῳ γνωσκομεν  
 ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ  
 πείσομεν τὰς καρδίας ἡμῶν, ὅτι ἐὰν καταγινώσκῃ  
 ἡμῶν ἡ καρδία, ὅτι μεῖζων ἐστὶν ὁ Θεὸς τῆς  
 καρδίας ἡμῶν, καὶ γνώσκει πάντα.

A. V. "And hereby we know that we are of the truth, and shall assure our hearts before Him. For

if our heart condemn us: God is greater than our heart, and knoweth all things."

R. V. "Hereby shall we know that we are of the truth, and shall assure our heart before Him, whereinsoever our heart condemn us: because God is greater than our heart, and knoweth all things."

This rendering, which has been arrived at in the Revised Version by resolving the second ὅτι in the passage into δὲ τι, will not, it may be expected, commend itself to many readers. For how can we assure our hearts before God in what our heart condemns us? The difficulty seems to be how to dispose of the last ὅτι. By rendering this ὅτι "surely," all difficulty is got rid of. As authority for this rendering, the reader may be referred to the following places in the Old Testament:—

Gen. xxviii. 16, *certe, profecto.* אָכֵן שׁ *יזהו במקם זה;* LXX. ὅτι ἔστι Κύριος ἐν τῷ τόπῳ τούτῳ; "Surely the Lord is in this place."

Jer. xxii. 22; *Ci αὐτοῦ καὶ σκελέτος;* LXX. ὅτι τότε αἰσχυνθήσῃ καὶ ἀτιμωθήσῃ; "Surely then thou shalt be ashamed and confounded." Other examples might be given.

In the above passage (1 John iii. 19, 20), as in many other places in the A. V., the ὅτι is omitted in the translation where it would perfectly bear the sense of "surely." "If our heart condemn us, surely (ὅτι) God is greater than our heart, and knoweth all things."

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